

Amerika Esperantisto



MAY-JUNE, 1916

AMERIKA ESPERANTISTO

Official Organ
of

THE ESPERANTO ASSOCIATION OF NORTH AMERICA, Inc.

a propaganda organization for the furtherance of the study and use of the
International Auxiliary Language, Esperanto

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“FAST” WORK!!!

A little over a month ago, Mr. Julian E. Fast, Councilor of the Ohio Valley Division, Delphos, Ohio, and a member of the Board of Education in that city, wrote the Central Office as follows:

“I am in need of assistance. Our Board of Education has given unanimous consent that Esperanto be placed in the course of study for the Eighth Grades next year. The condition is that the consent and support of the Superintendent be secured. I believe the consent of the Supt. could be secured on account of our warm personal friendship. I know the resolution would be passed without his consent, should I care to push it, but we want his hearty support and cooperation if we want the movement to be a success. . . . Profs. Laudick and Gibson, teachers of the Eighth Grades and principals of their respective buildings, are both ardent Esperantists, and about ready for the final exam. I have every confidence to believe they can make it a success, if they have the backing of Mr. Matteson. . . .”

Mr. Fast also wrote Dr. Ivy Kellerman-Reed, and Dr. D. O. S. Lowell of the situation, asking them to present their views to Supt. Matteson, regarding the advantages and desirability of Esperanto. The Central Office wrote Prof. Matteson officially, and sent the message immediately to some of the educators among our Esperantist ranks, including Mr. J. D. Hailman, President, E. A. N. A., Herbert Harris, Chairman Examinations, Judge W. R. Daingerfield, Mr. B. E. Myers, and Prof. H. W. Hetzel.

We have just received the following from Mr. Fast:

“I am more than pleased to report that we have **won**. Supt. Matteson has just notified me that he has decided to **put Esperanto into the course of study for the Eighth Grades next year**. You can hardly blame the Delphos samideanoj for being a little jubilant, can you? However we fully realize that the success of the campaign is largely due to the enthusiastic support and assistance of our friends on the outside. As Supt. Matteson put it: ‘You Esperantists certainly are an enthusiastic bunch.’ Enthusiasm is all right when accompanied by such team work as we had in this case. . . . Thru you and A. E. we wish to express our appreciation of the loyal support given us by our friends on the outside.”

And it was **teamwork** that did it,—teamwork in Delphos where for some years has existed one of the most loyal and hard-working groups of Esperantists that could be found anywhere in the world,—and teamwork in the ranks of E. A. N. A. The Delphos group since its organization has worked as a unit with the Central Office. It has been comprised for the most part of teachers and educators in the city, and under the guidance of Mr. Fast its members have become proficient Esperantists. When the time was ripe, the Delphos members knew where to turn for their outside assistance,—to the Central Office, which could officially place a finger on those of its members thruout the country who could be best adapted to the exigencies of the moment. The results are shown,—reason **TEAMWORK**,—locally, divisionally and nationally.

Congratulations to Mr. Fast and the Delphos Esperantists. They will hold the advantage gained, they know how,—by teamwork!

Amerika Esperantisto

American Esperantist

Entered as second-class matter May 15, 1913, at the Postoffice at West Newton Station, Boston, Mass., under the Act of March 3, 1879.

Published Monthly by

THE AMERICAN ESPERANTIST COMPANY (Inc.)

WEST NEWTON, MASS.

ONE DOLLAR A YEAR Eksterlande \$1.25 (Sm. 2.50) SINGLE COPY TEN CENTS

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VOL. 18

MAY-JUNE, 1916

NO. 6

EDITORIAL COMMENT

We Esperanto advocates are all familiar with the story of the countryman who upon seeing a camel for the first time, was tempted to make his famous remark,—as we are equally familiar with the type represented by that same skeptic. Along with "there ain't no such animal", we have heard "It can't be done" and all the other varied phrases ranging from doubt to absolute hostility. Some of us decline to argue, but in most cases the average Esperantist is anxious to show, provided his opponent is willing to be shown. Many of us are content to allow Esperanto to rest on its own merits, on what it has already accomplished, believing that the wholesale official recognition of the International Language will come as surely as the dawn follows the night. True, but rather than apathetically awaiting "the day" while we are meantime selfishly enjoying our study of the whole world thru this international medium, we members of the organized Esperanto movement in America, prefer to be up and doing, hastening that day by our own hard work, self-sacrifice and enthusiasm.

Esperanto can stand on its merits,—after nearly thirty years of propaganda in the nations of the world, in-

vestigated and disseminated as it has been by peoples of the most varied races, beliefs and ideas, Esperanto remains untouched, its sixteen fundamental rules the same as when, under the pseudonym of "Dr. Esperanto" ("one who hopes") its gifted inventor, Dr. Zamenhof, gave it to the world. To meet the new words added to the various national vocabularies within recent years, words created by scientific and medical discoveries, and by the many inventions and new ideas for the betterment of the world, adequate provision has been made. The "Lingva Komitato" (Language Committee) composed of representative educators in various countries, many of them proficient language students and philologists, passes on all proposed new words, and officially accepts them, before publication is made. This Committee has its headquarters in Paris, France.

Thus we find that Esperanto is now spoken by more people than the combined populations of Denmark, Greece, Belgium and Switzerland, and furthermore has been proven practical, meeting every test, by eleven world congresses, held yearly since 1905, and which were officially recognized by many governments who sent representatives to them. From 20 to

45 nationalities have been represented in these various international gatherings, and the sole medium of communication has been the International Language, Esperanto. Witnessing the struggles of other so-called international conventions, in their attempt to conduct necessary business in several national tongues, resulting in endless confusion, exasperating delays, tiresome repetition, and unmitigated boredom, for some part of the gathering at all times, who can doubt the desirability of one efficient means of inter-comprehension?

The fact attested by educators of national repute, Esperanto is declared the best possible preparation for the study of any national language, and remarkably beneficial likewise to a child's mental development. Teachers will find in Esperanto a lingual equivalent to mathematics,—for by sixteen simple rules regularly applied, and by the use of thirty affixes, the student must become his own word-builder, uses his brains, and acquires self-reliance. It has been correctly said that it is "logic versus mere memorizing."

For cultural development and entertainment, the literature of the Esperanto movement will be found one of its chief attractions and treasures. With the masterpieces of national writers, as well as strange folk-lore and traditional tales from out-of-the-way corners of the world, absolutely unobtainable in English, but open to the Esperanto student, one can certainly find recompense for the time spent in acquiring a knowledge of the International Language. The best works of Shakespeare, Moliere, Dumas, Poe, Hugo, Tolstoi, Heine, Ibsen, Schiller, Goethe, etc., as well as many original works from gifted Esperanto authors, form a collection of the

choicest world-literature, which has its own peculiar appeal in these broadening days when thinking people are realizing that "my neighbor is also human."

The fact that Esperanto is used by both the French and German governments for the dissemination of their war reports in neutral countries; it is used by the Red Cross and by hundreds of doctors and nurses now on the battlefields of Europe, with two "Esperanto" ambulances in the field, and that the Repatriation Bureau in Switzerland, recognizes its value in the work of returning captured and disabled soldiers to their homes, are further and more recent evidences of the semi-official ground which we are gaining.

The non-Esperantist who receives a copy of this magazine is invited to read it carefully. In many cases it is ignorance of a subject which causes hostility or indifference. The thousands of Esperantists engaged in the propaganda of this movement feel that it is a vital and important one for world-betterment. For that reason their time, money and energy are devoted. We feel that you also will "see the light" when once facts are shown you, and for this reason we postpone our cordial invitation to join with us, until the last page is reached.

Al Niaj Fremdaj Samideanoj

Tiu ĉi numero de **Amerika Esperantisto** estas eldonita por nacia propagando. Pro tio ĝi aperas plej multe en la angla lingvo, ĉar ni deziras prezenti al la ne-Esperantistoj en Usono, tiajn faktojn kaj pruvojn kiaj farigos ilin samideanoj. Ni petas vian indulgon, kaj je la venonta numero reprenos nian kutiman formon.

We have not the least wish to interfere with the inner life of the various nations; we only want to establish a bond between them. We desire to lay a neutral foundation, on which the diverse races of mankind may peacefully fraternize, without imposing on each other their racial differences.—Dr. Zamenhof.

The true internationalism thru the international language,—not a dream, but a possibility.

Esperanto is neutral. It fulfils every condition needed for use in a contract between different nations. It is international and already well-known in all countries. It is simple, precise and logical. It is easily and accurately translatable into other languages. It is the language of Peace.
—W. M. Page.

Satisfy yourself of the cultural and intellectual value of Esperanto

Esperanto appeals to the practical idealist,—it thus seeks your support.

"LANGUAGES MUST GROW . . ."

By Prof. H. W. Hetzel

Certainly a great deal of the opposition to Esperanto, where it has actually gone beyond the stage of mere indifference, is due to (1) the idea that someone is proposing a universal language, and (2) the notion that "languages grow; they cannot be made."

The first of these objections has often been dealt with. Anyone who takes the trouble to investigate will see that an international language (and that is all we propose) and a universal language are two entirely different things. Maybe the world ought to be ready to discuss the possibility and desirability of replacing all the existing tongues with one language that is no one's in particular—but as a matter of fact the world is not yet ready to give even a moment to discuss any proposition so sweeping. Rightly or wrongly it has small patience with those who would overturn the existing order, in language as in anything else. To be sure, there is indifference and even opposition to the idea of an international language but the proposition rests upon so different a basis that it is only necessary to point out this essential difference in the two ideas to gain one more convert to Esperanto, **provided**,—and that brings us to the second of the two erroneous notions that hinder our progress.

Those who shrink from the thought that an "artificial" tongue can ever take the place of a "natural" language (note the quotation marks; they are significant) regard not merely speech itself but actual specific languages as heaven-born, and handed down to us by some mysterious power to be preserved intact. These specific tongues are sacrosanct and to touch them is profanation. They tell us that like all natural things these tongues may grow but they cannot be made. The exact truth is that languages (I do not say speech) is only a man-made invention after all, a device to enable him to make himself understood and, like all other human devices, responding to his growing and varying needs. Language is as much a tool as the plow or telegraph and like them has its evolution as men see day by day

the better way to accomplish the purpose.

But those who use the biological parallel should have a care;—their argument proves too much. Is it true that plants and animals "just grow" like so many Topsy's? They surely do not where they come in contact with and minister to the needs of civilized man. Is it not necessary in order to realize just the precise kind of tree and animal that we want (and that includes human beings of course) to give thought to their evolution? Moreover, do not all the achievements in horticulture and stock-breeding,—the new kind of vegetable, the grain that will not rust, and the horse that is bred for his particular purpose, whether for cart or for race-track, to give only a few examples,—do not all of these indicate that man has some function, to put it mildly, in shaping the evolution of growing things? It might even seem, from the well-known freak-producing experiments of Luther Burbank and the extraordinary achievements of our agricultural experimental stations that Nature is only a plaything in the hand of Man.

Like all these adaptations of natural forms and those others of more evident artificiality like the saw and hammer, printing press and locomotive, language has had its evolution, but with this marked difference, the latter has grown more or less unconsciously thru unsystematic changes, illogical messes of ill-assorted hodge-podge and confusion, while in the former examples there has always been a **conscious** striving after improvement. To be sure, this difference between the conscious evolution of the one and the relatively unconscious evolution of the other is easily accounted for by the fact that the production of a superior kind of potato or a buzz-saw is largely an individual matter, but to reshape a language, even slowly, requires the cooperation of large masses of men. Small blame to our ancestors then that better things were not done in this field of human welfare; only in recent years has the idea and the possibility of cooperation taken strong hold on all peoples. However, today

we are learning to do things together,—as our increasing number of international congresses of all kinds testifies, if I may speak in an ante-bellum sense.

There is such a thing as a eugenics of language as there is of biology. The fact that the word has been much abused, mainly on account of certain legislative attempts to regulate human lives, does not alter the fact that certain definite knowledge regarding the selection of antecedents has been gathered. In place of the irrational, hap-hazard and almost unconscious selections that characterize the growth

of a language there is the possibility of as much order and logic as we find displayed in the evolution of anything else that grows.

Regarded merely as a project and not as an accomplished fact with a brilliant record of achievements to justify its existence, Esperanto is an attempt, and we think a successful one, to use the knowledge of comparative philology to work an orderly development in the art of thought expression.

True, a language must grow; it cannot be made, but we believe, anyhow in planting the seed.

THE INTRODUCTION OF ESPERANTO INTO THE SCHOOLS OF THE WORLD

The following article by Dr. D. O. S. Lowell, Headmaster of the Roxbury Latin School (Boston), was read at the 11th Universal Esperanto Congress, San Francisco, 1915, appeared in Esperanto in **Amerika Esperantisto**,

Oct. 1915, and has been translated into English by Mr. W. M. Page, editor of the "Esperanto Monthly," Edinburgh, Scotland, from which it is reprinted.

The most efficacious propaganda of Esperanto does not consist in the enlistment of enthusiasts in all parts of the world; nor in the meetings of groups and societies week after week, of persons who already well understand the advantages of a common language for intercommunication between people of different countries; nor in the interchange of Esperanto letters with foreigners; nor in the publication of an ever-increasing Esperanto literature—leaflets, journals, gazettes, or books, either original or translated; nor even in that important, desirable, eagerly-awaited event—the International Esperanto Congress. All these means of propaganda are valuable, important, inevitable, and indispensable; but, in my opinion, there exists another more valuable, more important, more desirable, indeed, absolutely necessary method for spreading the knowledge of Esperanto to the most distant parts of the world; and that is, the introduction of Esperanto as a subject of serious study into the recognised curriculum of the schools of every land.

We all confess that the knowledge of the multiplication table is abso-

lutely necessary for every educated person. But how is that knowledge acquired? Do propagandists go from town to town, showing by speech and example, that all who learn these tables will have a great advantage over those who have not learned them? Were that so, possibly a few studious or ambitious or superiorly wise adults would apply their minds to learn that 6 times 7 are 42, or 9 times 4 are 36; but if such a method had been tried in our youth—yes, even among ourselves and we had not been compelled to learn the "tables," not half of us Esperantists could to-day solve a problem in multiplication.

Do you doubt that? Do you believe that even you, who are more intelligent than the majority of men—because you have studied, or, at all events, know Esperanto to some extent—do you believe that you would have learned the multiplication table, only because somebody had said to you that it was important, desirable, or necessary? Not a bit of it. You have learned the table only because you were obliged to do so in school, where you had to be taught every subject in the curriculum.

I will prove what I have just said, yourselves being my witnesses. Have you never heard that it is as useful to learn 25 times 25 as it is to learn 12 times 12? And though you have heard that, can you repeat the whole of that table by heart? Can you tell how much 17 times 23 is, or 19 times 28? No, because you stopped at 12 times 12, and you have only the school to thank that you know even that much.

It is an undoubted fact that the average mind has no great desire to acquire knowledge; and it is the business of the school to "teach the young ideas," whether they want it or not, so that when they come to maturity they shall have a sufficient stock of useful knowledge.

We Esperantists sincerely believe that our language is an extremely desirable possession for every person in the civilised world. What, then, are the most suitable time and the most suitable place to teach it?

The most suitable place is—the schools of the world.

The most suitable time is—before the scholar has learned any language other than his own.

My arguments are briefly as follows:

1. **Esperanto is simple and easily acquired.**

With reference to this point no argument seems necessary to convince Esperantists. Therefore I will cite only one fact. Every year, for ten years, I have given optional lessons in Esperanto to any of my scholars who were willing to devote to it at least one period a week, after school hours were over. My classes have varied from three to forty, according to circumstances; but always they have contained enthusiasts and sometimes almost experts. After one year of these optional lessons, every scholar could read Esperanto better than any language in the obligatory course over which he had had to spend twice or thrice as much time.

2. **Although Esperanto is simple and attractive, it is very useful:**

(a) **As a mental discipline.** Many studies are of no use for practical purposes, but only as a means of strengthening and sharpening the mental powers. Esperanto is a true strengthener and sharpener of the mind. It teaches the student to observe the true inter-relations which exist between the different parts of

speech, and to choose suitable words for the expression of his desires; but it is not so difficult as to discourage him. A wise man has said: You can lead anyone to any height whatever provided you make the steps of the stair low enough. Well, Esperanto is a stair like that. The student can go up it without difficulty, as though he were walking on level ground; but at last he will find himself on a Mount of Attainment, because his powers have been always gradually increasing and he has all along been climbing without being conscious of it.

(b) **As a means for learning other languages.** The use of Esperanto, an easy language, makes the use of any other language easier. This is true pedagogy, according to the rule just stated—the stair with the low steps. Therefore Esperanto is a valuable help towards the learning of Latin, French, German, Spanish, or any other language.

I remember the title of a unique book—"Latin without Tears." The inference is easy to draw; but with regard to Esperanto I can say—it is not only always without tears, but it is also a wonderful bridge, as it were, for passing from the mother-tongue to any other, and

(c) **As a really important and most valuable aim in itself.** Only let the time come when every school throughout the educated world shall agree to introduce Esperanto as an obligatory subject. Then the school child of Russia or Hindustan will be able to converse with the Chinaman, the German with the Finn. Is this day very far off? Let us hope not. Meanwhile we Esperantists have a duty before us—to convince the unbelievers. According to our ability and our opportunities, whether in town or in country, let every one of us work, energise, struggle, and, sowing beside all waters, let us—to adapt the words of Zamenhof himself—

"Sow and sow unceasingly, though perish
A hundred, yea, a thousand seeds."

No existing national language would ever be adopted as a second universal language; national prejudice and jealousy would prevent that, even if any one of them were capable of such use.—Prof. J. E. McFadyen.

ESPERANTO IN THE WAR

Reprinted from an article appearing in the Sunday "Vindicator," May 7th,

1916, written by Mr. K. C. Kerr, of Youngstown, Ohio.

Within the last ten years a great deal has been written in the journals of this country about the international language, Esperanto, and in that time many hundreds—perhaps thousands—have studied the language sufficiently to be able to read and write it.

This is a small showing compared with what the propagandists have accomplished in Europe, where their work had been going on for about seventeen years before any serious efforts were made in this country to arouse interest in the language. It is to be admitted that while there is a national organization in the United States and scattered throughout the country there are state and local societies for study and propaganda, the real center and fount of the worldwide movement has always been in Europe—in a general way in Paris and in the way of practical application in Geneva. From these two centers the great inspirations have been disseminated until indeed all parts of the civilized world have become more or less dependent upon them.

It may easily be understood, then, that there has been a perceptible lessening in the enterprise and assiduity displayed by the organizations in the United States since the beginning of the present war. It has been far from complete cessation, however, as was shown at the national congress held last summer in San Francisco. The difference between this and previous congresses was perhaps shown mostly in the fact that fewer than usual accretions could be reported for the year then just ended. It would not be correct, however, to say that the movement in this country is merely marking time pending the return of peace to war-harassed Europe. Steps are being taken looking to the eventual introduction of Esperanto as a preliminary language study in the elementary schools of the land. This element of the movement is, of course in its incipency, the plan of campaign not yet having progressed much beyond the stage of discussion. A number of eminent educators, however, have been approached and it is anticipated that before the next con-

gress enough will have signified their adherence to the idea to make it possible to begin active operations. It might also be stated in this connection that there are many educators already enrolled in the active membership of the national organization, the language because of its scientific construction and its extreme simplicity, especially appealing to the educated and to those immediately concerned in educational affairs.

Esperanto's Practical Use

Notwithstanding the serious interruption to the propaganda caused by the unfortunate conflict now waging for nearly two years in Europe it must be recorded that real, and, it is to be hoped, lasting progress in the practical application of the language, especially in the belligerent countries, has been made. This is not as anomalous a statement as at first it might appear to be, for the propaganda in Europe had reached a stage, before the war began, where it had already been in more or less general use in several departments of international activity, and was indeed prepared by the numbers and influence of those responsible for such use—an opportune situation arising—to become a most appropriate medium of international transmission and exchange of news and knowledge.

During the many years from the time (1887) when Dr. L. L. Zamenhof, the Jewish oculist of Warsaw, Poland, gave Esperanto to the world, the propaganda was in the hands of influential scientists and publicists of the great European nations, men who, by their important positions, were enabled to present for the study and observation of their several governments, the salient features of the new language, those points upon which are based its claims as a perfect international medium. Government officials of Britain, France, Germany, Austria, Russia, Italy, Spain, China, Japan, and latterly of the United States, Argentina, Brazil, Chile, etc., acquired the language and by their respective governments were officially authorized to attend and take part in the annual in-

ternational congresses held regularly since 1905—excepting in 1914, when the meeting was to have been held during the first week of August, in Paris, but was prevented by the outbreak of the war.

Bulletins in Esperanto

None of the great governments had, prior to 1914, manifested more than this tentative interest in Esperanto, as was to be expected, there not having developed up to that time a sufficiently general demand for official recognition for such a language, but it is to be assumed that at least one was already convinced of its practicability, for the war had not proceeded more than two or three months when a semi-official bulletin began to be issued in Berlin, the purpose of which was to convey to the people of neutral nations (and probably belligerent as well), Germany's point of view on the various phases of the contest itself and on the diplomatic crisis leading thereto, and to combat the published statements of her enemies regarding the many debatable incidents that have followed in quick succession since the opening of hostilities. Germany's use of Esperanto is not confined to this bulletin, however, for many pamphlets as well as reports of the progress of military operations on the various fronts have from time to time been issued.

In time other belligerent nations became alive to the value of Germany's propaganda in support of her cause and as a result France began to issue similar literature to counteract the effect of the German material upon neutral peoples, doing so in behalf of all the entente allies. Thus a quite lively use of the language has developed from the war, very much to the gain of Esperanto.

Employed by the Red Cross

In this connection it is well to note that the International Red Cross Society, the headquarters of which is in Bern, Switzerland, has an Esperanto department devoted especially to the tracing of refugees as well as missing soldiers and is not the least successful of that organization's many departments. Its ramifications cover with singular ease every locality immediately affected by the war from Siberia to France. One reads in the continental journals of prisoners who find friends in enemy countries through

their knowledge of the international language, resulting often in the melioration of their otherwise unhappy condition. The war has also emphasized the need of an international language in another manner. In most of the prison and intern camps classes for the study of Esperanto have been instituted and are flourishing, thus in a comparatively short time enabling prisoners who began as strangers to each others' languages to readily comprehend one another, to their mutual advantage and comfort.

In a larger and more important measure the war has stimulated appreciation of a neutral means of intercommunication between peoples of different races and tongues. The great lesson that the actual participants in the hostilities have learned in these days of constant strife and death is that the men on both sides have almost everything in common but the one thing—language. No one side now believes that its men alone possess the virtues of courage and patriotism honor and chivalry, love of home and family. They have learned from another—wise cruel association that friend and enemy alike are swayed by the same emotions, from the mildest to the strongest, and that all the effects produced are the same, according as the individual is good, bad or indifferent; that none have prejudices, superstitions, loves and hatred that their opponents do not display. The result is that at no time since Esperanto was given to the world has there been such a readiness to listen to the advocates for its study and use and to acquiesce when its advantages are pointed out—and this most notably among the soldiers themselves, whether officers or men.

Awakens Interest in Other People

One of the benefits of a knowledge of Esperanto is a lessening of chauvinistic tendencies without at the same time suffering a loss of any of one's love for one's own country. This is quite logical, for in its essence Esperanto tends to increase friendly interest in other peoples than one's own and its very life depends upon intercourse with such. Such intercourse is followed by knowledge that seldom can be gained through the medium of acquired natural languages, at best so hard to understand because of their tendency to run into idiomatic expressions. Esperanto is totally with-

out idioms and literalness in it never confuses, but rather gives clearness to expression. Japanese or Chinese Russian or Turk, it matters not what race or nationality is represented by the speaker, he can bare his heart simply, clearly and to the uttermost depths so that a member of any other race or nation can fully comprehend him, by the use of this language.

The author of Esperanto, like most inventors, is an idealist and the ideal underlying all his labors is World Peace. He believes that much of the woe that mankind suffers through war is caused by misunderstanding and that much, if not all, of the misunderstanding would be removed by the adoption by all civilized nations of a neutral means of intercommunication with each other. Neither he nor the most enthusiastic of his followers expects or hopes that Esperanto will ever replace the natural languages, but that it will some day have a recognized place among nations as an auxiliary medium, not only for purposes of commercial, social, scientific and economic, but of diplomatic, intercourse. It is eminently fitted for the latter purpose because of the perfect exactness and comprehensibility of expression that it makes possible.

Dr. Zamenhof believes in the language as a practical potential aid to world peace from a conviction gained in his early experience as a member of a proscribed and persecuted race, living in a hostile (albeit his native) land. In Bialystock, the city of his birth, several languages were spoken by as many different races, which he felt tended to keep alive racial and national hatreds among neighbors, and Esperanto is the development of

an idea that possessed him as a youth that if they could all be induced to speak the same language the enmities that kept them separated in so many constantly warring camps would finally be overcome. He therefore made up a language or idiom composed of the best forms of expression used in the four or five local languages or dialects. His venture was not successful, but he did not give up his idea, developing the local idiom in ten years of hard work into one embracing the whole civilized world.

Dr. Zamenhof's Safety Assured.

A remarkable tribute to the respect in which Dr. Zamenhof is held by all the peoples of warring Europe is the fact that his safety and welfare during these trying times have been the constant object of the solicitude of every nation. When the war broke out he was offered asylum in Great Britain, in France and in Switzerland, which he refused, preferring to remain with his own people in Warsaw. When the German army entered that city an officer was at once despatched to look him up and to see that his safety was secured. The writer does not know that any money has been sent to him, but the matter of providing for his and his family's wants has been broached in the public prints of several lands at various times since the beginning of the war. There were many anxious months when no news came out of Warsaw and diplomatic agents of this country were appealed to, to make inquiry regarding Dr. Zamenhof's condition, our State Department later being able to send out to the newspapers of the country the assurance so much desired.

A TRAVELER'S EXPERIENCE

By John W. Bishop, Jr.

When I commenced the study of Esperanto, it was with no thought that I would ever be able to make any real use of it. At first I took it up out of curiosity—I wanted to see what it was like. Unfortunately, there was no one with whom I could speak it, and until the summer of 1915 my entire experience with Esperanto (except for one memorable evening), was with it as a written and not as a

spoken language. While I carried on an extensive and intensely interesting Esperanto correspondence, and while I fairly revelled in the gems of Slav literature which it enabled me to enjoy,—the translations and original works of Croatian, Bulgarian, Bohemian, Polish and Russian authors whose writings had never been published in English,—I had never had the experience of actually conversing

in Esperanto with anyone but Americans. I had never spoken it with anyone whose native language was other than my own.

In July, 1915, I made a trip to Porto Rico. I was informed before I left New York that while the majority of the inhabitants of the island spoke Spanish, that I would never have any difficulty in making myself understood in English. When I attempted to explore the country around San Juan I found that this statement was based upon a profound ignorance of Porto Rican conditions.

The management of **Amerika Esperantisto** had very obligingly furnished me with the names of two Esperantists in the city of Ponce,—Senor J. A. Negrón Sanjurjon and Senor Roberto Graham,—with whom I had some correspondence before sailing. Upon my arrival I found a most hospitable invitation from these gentlemen to dine with them during my stay in Ponce, where, unfortunately, I was able to spend only about five hours, as my ship arrived there after seven in the evening and sailed very shortly after midnight.

During the three or four days that I spent on the trip around the island from San Juan to Ponce I found myself handicapped at every turn. The barrier of a different language made it impossible for me to get any but a most superficial acquaintance with any of the Porto Ricans whom I met with the exception of those who spoke English, and some of the most charming and interesting of them did not. True most of them spoke French, but my knowledge of French, while sufficient to enable me to read it satisfactorily, was decidedly **not** enough to enable me to understand it when spoken. It does not sound at all as it looks.

But at Ponce things were different. As the steamer slowly drew into the dock I leaned over the rail trying to recognize among the crowd ashore the friends I had never seen. I call them friends because that is what they were. That is one of the most remarkable and delightful things about Esperanto—the fact that the people who speak it find that it develops in them a capacity for understanding and sympathizing with their fellows until **Esperantism** results in an atmosphere in which friendship flourishes wonderfully. As soon as the ship was moored and the gangway run out I made my

way toward it to go ashore. As I went slowly through the crowd I heard someone speak my name. Turning, I saw a tall, dignified gentleman who proved to be S-ro Graham, and a slender, dark-haired “caballero,”—S-ro Negrón.

“Ĉu Sinjoro Bishop?”

“Ho, jes. Kaj vi estas—”

“Sinjoro Graham. Sinjoro, mian amikon, Sinjoro Negrón.”

Then and there commenced one of the most enjoyable evenings of my life.

We went ashore together and boarded a tramcar for the short ride from the seaport called Playa to the city of Ponce. On the way we talked unceasingly, and the car had nearly reached the Plaza, in the very heart of Ponce before I realized that a miracle had been accomplished. The barrier of language no longer existed.

We stopped at the Hotel Frances for dinner, where I would have fared sadly indeed without my Esperantist companions, for the menu was written in Spanish. Conversation never ceased for a moment. Questions and answers fairly flew back and forth across the table. Never a word of either English or Spanish save when one of my friends turned to address the waiter, yet we understood each other without the slightest difficulty, despite the fact that I had not heard a word of Esperanto for over two years,—but **Esperanto sounds just exactly as it appears.**

Dinner over, we sallied forth to see something of the city. A short walk brought us to the Plaza—a charming open square, bordered with flamboya trees, whose scarlet blossoms added their touch of color to the scene. We passed the Parque de Bombas, the home of the fire-engine company, whose excellent band was rehearsing in its brightly lighted hall, and soon arrived at the home of S-ro Graham, where I had the pleasure of being presented to Mrs. Graham. After that, we went to call upon some non-Esperantists, who spoke no English, and with whom I conversed through the kind offices of my friends, acting as interpreters.

Before we knew it the evening had passed, and I had to hasten away in order to reach my ship before she sailed. Another walk through the enchanted tropical night brought us to the Plaza, whence the last car took us

to the pier in Playa where the steamer was moored. The car was returning to Ponce at once and there was not another until next morning, so I was forced to bid a hasty and reluctant farewell to my friends.

"Ĝis la revido!" I called after them as they sped away; "Ĝis la revido!" they replied.

"Until we meet again!" For we are

going to meet again. My recollections of Porto Rico are so thoroughly charming that just as soon as I can find or make an opportunity I am going to take ship for that "Isle of Enchantment" and meet again the samideanoj, whose acquaintance was one of the pleasantest things I found there.

AN AID TO TRAVELERS

By Herbert Harris, Chairman Exam. Committee, E. A. N. A.

Sometimes a personal experience carries with it more weight than a ton of argument. A frequent repetition of the first personal pronoun is usually necessary in the telling, but this perhaps, will be excused. So much for the preface.

Let me first say that I speak no language except English and Esperanto. I was in Paris and planned to go to Barcelona, but wished to visit Dijon and Perpignan, in southeastern France **en route**. This would take me a little out of the beaten path, so I went to the Paris office of a well-known tourist agency for tickets and information as to railroad connections. The English-speaking clerk obligingly wrote out for me the hours for leaving each city that I was to visit, with the hours and stations for changing trains, and I started.

An Esperantist friend in Beaune had made hotel arrangements at Dijon, met me there, and spent a day and a half in showing me over the city, in a much more agreeable way than if he had been a hired guide. Expressing some doubt as to the memorandum given me in Paris, he went with me to the railroad ticket-office and found that it was entirely incorrect. If I should take the designated train from Dijon, I should be hung up in a very undesirable place in the night, with no prospect of going further till morning. So, with his help as interpreter, a new schedule was written out for me. Another Esperantist friend was expecting me at Perpignan at a certain hour; so my Beaune friend telegraphed the new arrangement to him in French, fearing some hitch if the telegram were offered in Esperanto.

After a delightful visit in Perpignan with this second friend as guide, I went on toward Barcelona. I rather dreaded crossing the frontier, for I had heard much of the strictness of the Spanish customs officers; and, tho I carried nothing dutiable I did not expect to find an interpreter there, for it was not the station through which tourists usually enter the country. However, I no sooner showed myself in the station than a railroad porter spied an Esperanto label on my suitcase, rushed toward me shouting "Esperanto, Esperanto!", and took me through the custom house, repeating in good Esperanto all questions asked by the inspectors and, as I afterward learned, steered me unceremoniously past the health officers, who were lying in wait to fumigate my baggage; for it was during a small-pox scare.

It is not at all probable that this porter had a thorough knowledge of the international language; he was evidently poor and uneducated; but the point is that he knew enough for his business; and he is mentioned here as an indication of the well-known fact that in Europe many people of every class have easily learned enough of the language for their own needs. I may say, in passing, that later in Barcelona, in looking for a barber, I found one whose sign at the door proclaimed him an Esperantist, and on entering I found him not only capable of talking fluently for an hour or so on a wide variety of topics, like some barbers in other parts of the world, but capable of doing so in good Esperanto.

To return to my journey. An Esperantist met me at the Barcelona sta-

tion, and saved me from a vexatious misunderstanding with the local health officer who held me up there; and either he or some other Esperantist spent a part of every day with me during my ten days' stay in the city. In Sevilla I found many courteous Esperantists. In Gibraltar a resident English Esperantist and a visiting German made my stay very pleasant; and one day, while getting a "shine"

for my shoes, I happened to notice that the blacking-box bore the astonishing label, "Esperanta Bot-poluro". On being questioned, the boy proprietor said he could not speak the language, but that he used that particular article "because it gave the best polish." After that, who will doubt the "cultural value" of Esperanto?

ESPERANTO IN WARTIME

Several years ago I made the acquaintance of a young Russian who was studying in Dresden. Altho we both had some knowledge of French and German, we found that we could correspond much more easily and fluently in Esperanto, by means of which we exchanged views on the literature and history of our respective countries. Until the outbreak of the European war, however, our letters had dealt with matters whose interest was more artistic than practical.

Early in the summer of 1914 my friend with his mother and sister went down from Dresden to Carlsbad to stay until the following September. At the outbreak of the war they were still there, and as he was of military age, my friend was immediately interned as an alien enemy. For the first few months feeling in Austria ran high, and I imagine that the spy mania was acute. Under the regulations at first adopted, he was

forbidden to write to any but neutral countries. He immediately communicated with me, asking me to advise his father, whom I knew to be in Petrograd, that he was safe, and request him to make certain necessary business arrangements. This I was most happy to do, and until the regulations were relaxed to allow direct communication between them I acted as intermediary between him and his father. The entire correspondence was conducted in Esperanto, as my very superficial knowledge of French was not sufficient to enable me to make use of that language.

As can easily be imagined, these wartime letters are intensely interesting, and I have to thank Esperanto not only that it has enabled me to be of help to a friend in a very unpleasant situation, but that it has given me a very valuable sidelight on conditions in two of the belligerent countries.

—J. W. Bishop, Jr.

BUILDING UP A STATE ORGANIZATION

(Kalifornia Esperantista Rondaro)

By M. D. Van Sloun, Secretary

The history of our organization, tho necessarily brief because of its very recent origin, yet is not uneventful. Several of our active Esperantists, realizing that here in San Francisco and the surrounding Bay Cities we had the nucleus for a State Organization, began, some eight or ten weeks before the 1915 Congress, to formulate plans and prepare a provisional constitution. Then dur-

ing that memorable Congress week Esperantists from all parts of the State, gathered at a special session, officially organized the Rondaro, adopted a Constitution, and elected its officers. In the language of the orator, "it was a most auspicious occasion." The State Association has enjoyed a steady growth, and now numbers over one hundred members. Already standing on a firm basis, the

Rondaro, we have reason to hope, may become a close rival of her older sister state organizations

Its object, as the Constitution states is "To aid and further the propaganda of Esperanto in the State of California." Brief and simple as this statement seems, it is nevertheless most comprehensive in its meaning. The very word Propaganda presupposes ingenuity, originality, activity, — "WORK!" The Exposition period presented to us a great field and opportunity for propaganda, and we planned to carry on a very active campaign. To begin with, it was our intention to maintain a Booth with a big display at the Exposition, but lack of funds forced us to abandon this part of the program. (It will be remembered that we were also financing the Congresses.) Our disappointment was of course very keen. We believe, however, that our loss has been made good, thanks to the energetic work of Messrs. Palmer, Gorham and Baker, three of our most fervent Esperantists. Employed at the Exposition, these samideanoj with a few willing assistants devoted a great part of their spare time in giving free instruction, lecturing to upwards of 15,000 persons, and distributing over 100,000 pieces of literature. The announcement of these lectures on the daily official program made the word ESPERANTO familiar to a multitude of visitors. In this connection we also owe a great debt of gratitude to our official representative at the Exposition, Mr. D. E. Parrish, who so efficiently and untiringly gave his attention to countless details; also to the Exposition management itself, which so generously and effectively aided our cause.

The activities of the Rondaro did not cease with the Exposition; in fact, they are being pursued quite as vigorously, but along different lines. Lest those who had become interested in the subject should forget, hundreds of circulars of information were mailed to the addresses collected during the Exposition period. While the results were not exactly overwhelming, nevertheless a certain amount of publicity was gained. Then we are preparing a series of social affairs, which had proved so profitable and enjoyable in the past, for we, too, realize that every live Society owes the greater part of its success

to its social life. But, right here we faced a big problem. What about the members who for geographical reasons were cut off from the center of activity, and were thus barred from participating in the social events. How sufficiently to interest isolated members or groups hundreds of miles away so that they too, would be willing to become a part of the state organization and pay the prescribed dues, however small. The question, "What do I get out of it?" had to be answered satisfactorily.

What about a Circulating Library? This idea met with instant favor. Not every Esperantist can hope to own a big collection of books, but nevertheless would embrace an opportunity to read them. But, how to obtain the Library? The small membership fee of fifty cents per year, one-half of which goes to the national Association (E.A.N.A.) would not be sufficient to cover our running expenses and to create and maintain a Library Fund. However, our appeal to the generosity of our members was not in vain. Within two months we were able to place over three hundred books and booklets on our shelves, some contributed, some loaned. Our Librarian, Mr. Stockton, with the efficient assistance of Mr. Parrish in organizing and systematizing the Library, has already placed a long list of books, old and new, together with the rules and regulations of the Library in the hands of the Rondaro members. Everything is now in working order, and books have begun to circulate.

But our plans go further. The Rondaro alive to the fact that among its members there are some who have considerable literary talent, proposes to organize, as soon as circumstances permit, a "Literatura Rondo," membership in which will be open to all who qualify. If the Rondaro can offer such inducements as will lead students of Esperanto to a mastery of the language, its highest purpose will have been accomplished. Our project having thus been partially outlined, we can say that every encouragement will be given to members of literary ability and all possible assistance in the publishing of works of high merit.

We cannot refrain from mentioning a few other members who have contributed so much of their means and

energy to the welfare of the Rondaro—Dr. Cottrell, Dr. Yemans, Prof. Langille, Judge Daingerfield, Messrs. Norris, Vinzent, Chase, Barker, Postnikov, Cornish, Peterson, and the Secretaries of the Rondoĵ, not forgetting a few of the fair sex,* and we take this occasion to express our gratitude and appreciation.

Samideanoj of the Golden State, we appeal to you to cooperate with us for

the sake of "la kara afero." An old adage has it that a good beginning is half the battle, but we can not be content with less than complete success. We must unite in our efforts to make the Rondaro a thing of mutual benefit and enjoyment, worthy of our great state, worthy of the great cause, and a realization of our hopes and ideals.

CONDUCTING A SUCCESSFUL LOCAL SOCIETY

By Margaret A. Maisch, Treasurer, Philadelphia Esperanto Society

In the Philadelphia Esperanto Society, as probably in all similar groups it takes something more than the interest merely in Esperanto itself to attract the numbers that would stamp the meeting as really successful. Our experience has been that while many persons will become enthusiastic over the ideal aims as well as the practical possibilities of Esperanto at their first introduction to the subject, unless they become imbued with the spirit of "Esperantism," their interest soon flags, and they can not be counted a factor in maintaining the success of the meetings at high-water mark, nor would they be of value in spreading the gospel of Esperanto; perhaps, indeed, would prove instead a deterrent. So it behooves the active, ever vigilant workers and the "intereseuloj," to pull together, and while incidentally showing the practical and serious application of the aims and purposes of Esperanto, present the same features in lighter vein so as not only to attract but to hold the full-fledged member as well as the casual visitor.

In the Philadelphia Esperanto Society, with this end in view, the following features are offered in the course of the year. There is a social meeting once a month in a centrally located hotel, one of the principal attractions of which is the supper. During the course of this, while it must be confessed that the conversation is not always in Esperanto even among those who use the language more or less fluently, still Esperanto in its various phases is the principal theme.

*(The fact may be mentioned that the social life of the Rondaro, in the capable hands of Miss Van Sloun, has developed into a link which binds the members most strongly together. Miss Van Sloun believes in fostering the spirit of good fellowship which we are pleased to term "Esperantism", and is chiefly

Some members take this occasion to pass around cards from foreign correspondents, leaflets and other literature of interest. At the close of the supper, the members adjourn to one of the parlors of the hotel, and the program arranged by the Social Committee occupies the rest of the evening. This consists usually of addresses, generally in Esperanto, upon topics of mutual interest, or of programs of music, recitations and playlets, or the evening may be devoted to various Esperanto games.

Recently a dance given in the ballroom of the Keith Theatre Building met with such a large measure of success that it is planned to have this of annual occurrence.

The activities of the Society do not cease upon the approach of warm weather, but the scene is shifted to a restaurant in Fairmount Park for the monthly supper, with a subsequent visit to points within walking distance, and occasional excursions and picnics to supplement the usual summer program.

There are of course other committees who have a share in the work of the Society: an Instruction Committee to establish classes in various localities so that those interested need not necessarily travel to the center of the city from perhaps widely separated points in order to receive help and guidance; a Propaganda Committee to gain publicity for the Esperanto message,—and here it may be said that whatever plan this Committee may evolve, it can not, at least in Philadelphia, count upon publicity responsible for the many "good times" preceding the 1915 Congresses which resulted in the harmonious and cooperative efforts put forth by the Coast Esperantists,—before, during and since the Congresses. In addition the Central Office claims Miss Van Sloun as one of the most efficient state secretaries it has ever had!—Ed.)

through the press, as the amused and tolerant attitude of the newspapers as shown in the write-ups they print occasionally proves that they still consider Esperanto a good peg to hang a joke on; this fact puts upon the Committee the more difficult task of gaining a serious hearing in some definite but dignified way, so that, in spite of the papers, more students

may seek the classes, and the worth of Esperanto be proven by the increasing ranks of its adherents; and lastly a Membership Committee to catch up the loose threads of the other Committees and weave them into a united, inseparable, untearable texture for the good of the local society and for the glory of the cause.

CONDUCTING A SUCCESSFUL LOCAL SOCIETY

By Andrew Snider Vinzent, Secretary, Berkeley Rondo,
Treasurer, Kalifornia Rondaro

The Propaganda Meeting

In my opinion it is best to be certain of a good meeting place in which the proposed society may meet regularly and be free from any interference, (such as a school or public library) before attracting the public at large to Esperanto. Be sure that such club rooms are centrally situated, and that meetings may be held at least once a week.

Then go ahead with your public meeting. It is not necessary to have a large place, only that it is well-known and well situated. Secure the help of local newspapers so that it will be well advertised. Some editors are hard to approach upon the subject, but if it is done by a person of a pleasing manner who can give a good line of talk, sufficient notice will undoubtedly be secured. In a city of less than thirty thousand inhabitants it is excellent, if funds are available, to have cards printed and put in the windows of the merchants about the city. It is also a good idea to distribute small printed slips telling a few of the interesting and important facts about the language and its international use, together with the name of the club that is to be organized (if not already organized) and the time and place of meeting. Also have small blank cards on hand. During the meeting, preferably as the people come in, distribute slips, with a card for name and address.

Now for the meeting. The speaker for the principal address should have a good appearance and have his subject well in hand ready to answer any questions put by the audience.

Remember that those present are

there mainly from curiosity; therefore they must be well impressed at this meeting. It is suggested that the speaker deal with the language from a scientific standpoint only, but at the same time not go too deeply into the grammar, pointing out only a few grammatical points, such as all nouns end in "o", all adjectives in "a", how "mal" denotes the opposite idea, etc., demonstrating these points upon a blackboard. To bring out the facts that the Red Cross uses Esperanto on the field of battle and that the Imperial German Government is using it thru their "Internacia Bulteno," are good points to drive home, as they show that Esperanto is now a concrete fact and no longer an idle dream.

Organizing a Club

Previous to having the propaganda meeting it is best to choose the day of the week on which the proposed club is to meet, and to have the public meeting on this day. Most active people have one or more nights a week set aside to attend their club, lectures, etc., therefore those who attend this propaganda meeting will be reasonably certain to have this night free, and able to attend the Esperanto classes. Whatever happens, it is impossible to please everybody.

At the first regular meeting it is customary to draw up the constitution and by-laws. This may be done by the organizers, since they should know what is wanted better than those newly interested.

Have the constitution brief and simple, a long one is not necessary. As an argument that a constitution need not be complex, let me say that the

committee in charge of the XI Congress, during the two years of preparation never at any time had any agreement or constitution, and at the same time secured efficient results. Let the business end of the club be in the hands of a committee composed of persons of good business judgment, who have the confidence of the club members, and who shall take care of the many details that come up before such an organization. The meetings should be devoted to study, not to a discussion of petty affairs, involving perhaps only a few cents.

Do not give Esperanto away, it cheapens it. Have a small club dues payable monthly, and see that it is paid. Contrary to general belief the members appreciate it; besides if they cannot pay nominal club dues they will not make good Esperantists.

A good way to let a member know how he stands regarding club dues is to print a membership card of tough cardboard folded so as to make four pages. The first page has the name of the member, president and secretary. The second page has the names of the months covering two years. The treasurer may mark off with his initials for each month or months paid, doing the same in his book, thus having a record that will be permanent. Pages three and four may contain extracts from the constitution that are considered of primary importance.

In many clubs it is the rule to make the new member a member of the state association, which in turn makes him a member of the national association after he has paid his dues for the first few months. Such affiliation with the state and national associations tends to strengthen and consolidate the entire movement.

How to Hold the Interest of the Member

It is apparently easy to get up a propaganda meeting and interest sufficient people to come to the first few

meetings of the classes. The real work is to make them talk Esperanto.

Perhaps the greatest difficulty that club organizers and teachers experience is to hold the attention of the students until they have become sufficiently interested in Esperanto to keep at it with no inducements other than a profound interest in the movement and a desire to perfect their knowledge of the language.

There is always enthusiasm up to a certain point, when it wanes and the classes begin to drop. If the teacher can keep the students interested past this crucial period he will have made Esperantists of them. "Granted, but by what means can this be done?", you ask. The answer is difficult, but I can say that diplomacy on the part of the teacher is most important. He must have the knack of knowing what each pupil needs and of giving to those who are dropping behind encouragement and special attention.

After the student knows Esperanto well enough to speak and write fairly well he naturally stays with the club only because of its social side, which he must find, and which you must supply, if you wish to keep him with you.

The trouble with most clubs in regard to the social side is that the club dues are usually only large enough to pay the current expenses, and it has consequently nothing to spend socially. If the student sees none of the money coming back to him he does not feel that he is getting his money's worth. The remedy is to make your dues sufficiently large so that you will be able to meet your expenses and have enough left over for a good time once in a while. You need not be extravagant,—it's the get-together spirit that counts and not the amount of money that is spent. A few dollars will go a long way toward keeping the interest of the club members and is therefore a good investment.

Plan your summer vacation to include Annapolis, Md., July 27-30, 1916, when the 9th annual Congress of E.A. N.A. will be held in the historic state house.

Jugisto—Kial vi faris duan ŝteladon, kiam oni ĵus senkulpigis vin pro la unua?

Arestito—Via Moŝto, mi devis pagi mian advokaton. Ho Ho

EVERY-DAY PROPAGANDA

The following is a resume of a paper read in Esperanto by Mrs. Lillian E. Fuller, of Framingham, Mass., at a recent meeting of the Boston Esperanto Society. Mrs. Fuller is a teacher in one of the public schools, and has effectively worked out many small

I have thought that to write a paper about my own efforts in propaganda may suggest still other ways in which we may work.

Probably almost everyone wears the green star pin or button. I have found it a good idea to have my children wear one also. Strangers often ask one of them about it, when they would not ask me, however great their curiosity. (My little boy, Francis, **earned** his pin because he learned about 200 Esperanto words.)

I use Esperanto stationery especially when writing to strangers, and use the cards at Christmas instead of the usual Christmas cards. I use the seals ("stickers") on my letters and sometimes send a dozen to a friend with the request that she use them in writing to her friends who are strangers to me. I also use them as rewards for high marks in letter-writing at school.

A year or more ago I read an article in the Boston "Globe" about a man who had a collection of several hundred copies of "Robinson Crusoe". This included about 30 languages. I knew there was an Esperanto edition and at once wrote him, asking if he desired a copy of "Robinson Crusoe" in Esperanto. I received a most cordial reply, in which he thanked me for my offer and said that he would like one very much. Also he asked if I would be kind enough to write him something about Esperanto, as he knew almost nothing about it. I wrote at once and very fully, sending a key, the "Whole", several magazines, etc.

Fortunately I have been able to get space in our local paper to announce any Esperanto class or convention, or even to have reprinted an interesting article from an Esperanto magazine.

Several times I have written letters to Boston papers when Esperanto was mentioned or when anyone in-

ways in which she may constantly propagate for Esperanto. Her ideas may well be utilized by many similarly situated, who unable to engage in the larger, more spectacular propaganda, may yet "do their bit".—Ed.

quired about it. As one result I received a letter from a lady who desired information about Esperanto and a book to study. She stated that she saw my name in a Boston paper.

As I travel on the train daily, I often leave leaflets in the seats or, in the autumn, invitations to the Esperanto class.

At Oak Bluffs (my summer home) the sign on my cottage, "La Verda Stelo" causes many comments. I think that passers-by have called it everything except Greek and Chinese. I placed some of the propaganda leaflets in the post office there, and they were always taken away,—we looked in the waste baskets to make sure that they were not thrown away. Mrs. Salandri (another of the Boston members) and I also placed propaganda in the Post Office at Edgartown and at Vineyard Haven. I likewise left copies of the "Whole" and sample copies of magazines at the library and in the office of the leading physician at Oak Bluffs, at the library and Seamen's Bethel at Vineyard Haven, and at the library, a large hotel and the newspaper office at Edgartown.

After we returned home, I sent copies of the Los Angeles Chamber of Commerce booklet and the autumn propaganda number of **Amerika Esperantisto** to the three libraries.

This season we intend to get there early and have a class before other things take the interest. Perhaps something will be done at the two camp meetings, Methodist and Baptist, which occur during August. Three years ago, I met the colporteur of the Massachusetts Bible Society and gave him some Esperanto material. He told me that he had the New Testament in seven languages, and I, of course, asked him if he had one in Esperanto. He had never heard of it but was interested. The next time I met him he said that a man from Brooklyn, had asked him for one and

that he thought they would carry the Esperanto Testaments sooner or later.

I would suggest that the offices of doctors and dentists are very favorable places in which to place propaganda material. People often wait there a long time and read whatever is on the table, usually very old maga-

zines.

If we get the cooperation of the society which sends reading matter to "Shut-ins" and people who live in isolated regions, I think we might reach a number who would be glad of the chance to correspond thru Esperanto. I have been able to reach many such people.

ESPERANTO AS A FAD

The late Elbert Hubbard advised everyone to cultivate some fad,—not a hobby to be ridden day and night to the disgust and exhaustion of one's friends, but a fad to be pursued for pleasure and profitable diversion outside of business hours.

A diversion in which one may become master is a means by which one may renew and maintain his youthful optimism and enthusiasm.

A fad to do this must be useful, interesting, entertaining and instructive, intellectually, — and back of it all should be some great sustaining idea for one's permanent self-culture and the ultimate betterment of humanity.

We know that "worry wears worse than work," and nervous diseases have greatly increased the past few decades. The writer is often asked the question, "How can I keep from worrying?"—and the correct answer always is, "Keep yourself so busy doing something useful and interesting that you won't have time to worry."

Set aside a time each day,

For everything you do,

A time to work, to read, to play,

None left for being blue.

A time to love the friends you know,

A time to sleep and rest,

A time alone each day to show

You're worthy to be blest.

The study of Esperanto is a useful fad that is deservedly growing because it is a splendid means of enjoyment, self-culture and diversion, opening thru its 5000 present publications, a large field of the world's best varied

literature and having back of it that greatest of all ideas, the universal dissemination of all useful knowledge without misunderstandings, thereby making possible the ultimate attainment of perpetual peace and the brotherhood of man.

One can easily imagine how much worry, unnecessary work, and misunderstanding would be banished if everyone understood his own national tongue for home use, and the beautiful, definite, international language, Esperanto, for use with all other peoples.

This great vision can never be realized unless some one helps in the propaganda. Why not **you**?

Esperanto is now used by persons in almost every civilized nation of the world. Its study is a means of diversion and self-culture, and a potent aid to the elevation and civilization of the human race.

Here's luck to that language of beauty,

That brings us the ideas of peace;

That shows us the pathway of duty,

The brotherhood of man to increase.

Let us all hereafter endeavor

Esperanto each day to employ,

To help the green star bless forever

The world, with its peace and its joy.

J. W. Torbett, B.S., M.D.,

Councilor, S.W. Div.

Marlin, Texas.

Esperanto is to mankind a gift as great and valuable as steam and electricity, telegraphy, railroads and steamships. It is a spiritual means of communication which is already felt thruout the world.—Rev. A. Wickman.

The formation of a new and great industrial union will be facilitated thru introduction of a course in Esperanto, as an auxiliary language into the schools.—Dr. Foehr.

An international tongue will facilitate world commerce.

"COME ON, MARYLAND!"

During the American Civil War, border states like Maryland furnished many brave men for both sides of that deplorable conflict. One incident was recited to me as a child, which, tho the War was long past, thrilled me with enthusiasm and made a lasting impression. My father told me that during a certain fierce charge the color-bearer was shot and the flag in his hands tottered to fall. A young officer named McBride immediately seized the flag and, waving it high in the air, shouted to his men "Come On, Maryland!" A bullet immediately pierced his own body, and he fell dead with those inspiring words still warm on his lips.

Military wars, for this and all countries, we hope will soon be a thing of the past. Struggles for human uplift, however, must go on. To get a fair hearing for Esperanto and then secure its adoption in schools, commerce, diplomacy and correspondence generally, is our big task. In Maryland we had an interesting battle in the Legislature of 1910 and finally won by a good majority; as a result Esperanto was put on the Statute books of our State as a permissive study in the Public Schools.

Our next effort was to get Esperanto into the curriculum of the Annapolis High School. We appeared before the State Board of Education and secured their approval then the County Board who in turn referred the matter to the County Superintendent. Unfortunately, the last named official op-

posed the plan, altho a large majority of the children's parents had signed petitions to make Esperanto the introductory study to Latin. Many of the children also seemed eager for it. With our colors halted there temporarily, we are still looking forward to victory.

"Come On, Maryland!"— we have another opportunity. The Ninth Annual Congress of the Esperanto Association of North America is to honor us by holding its sessions in Annapolis, July 27th to 30th. We are planning to make a worthy impression in the State Capital. The meetings are to be held in the State House, made memorabe by being the first in the Union to put Esperanto on the Statute Books. Already we have secured permission to have a church service and sermon, all in Esperanto, on Sunday, July 30th, in the historic St. Anne's Protestant Episcopal Church. We will provide other features of special interest; and now invite all local Esperantists to rally to the colors—la Verda Stelo—and lend their aid. Send in your names, veterans and recruits, for a large army of students and workers. We must talk "Esperanto" and **Esperante** from now until July, and from then on—until the whole world is converted to this great instrumentality for "Peace on earth. good will toward men."

Rev. J. L. Smiley,
Councilor, Capital Div.,
Annapolis, Md.

THE NINTH AT ANNAPOLIS!

JULY 27—30, 1916

At this time every member of E.A. N.A. is discussing the national Convention at Annapolis, Md., whether we find it possible to go or not. That many of us will be there is a certainty and earliest indications show that the Maryland Esperantists are not to work in vain. With New England, New York, Pennsylvania, the Capital Division, the Southern Division, the Ohio Valley Division and the Tri-state, all in fairly close proximity to

the convention city, it is impossible to conceive that we shall not have an attendance worthy of our organization. The Central Office after naming the place of meeting, can furnish all information and work up the enthusiasm concerning it, the local workers can prepare for the visitors,—and any one who has ever done it, knows the work entailed in such preparations,—but after all, it is up to each individual Esperantist to make or break the Con-

gress. Thus on each of us rests a responsibility in which duty and pleasure are combined and the recognition of that responsibility by attendance at the annual meeting, means the best piece of propaganda work which can possibly be accomplished. This is true for several reasons, but the most important is,—one gains such enthusiasm and information, that we are enabled to return home with a fuller consciousness and belief in the ultimate success of our movement, with a stronger sense of loyalty toward our organization, and with a deeper understanding of the Central Office, of its officers, committees and members. That the fellowship of others from all parts of the country who are striving for the success of the same idea in which we are all vitally interested, is one of the most lasting and permanent results of our annual gatherings, has been convincingly demonstrated.

Thus the Congress date draws near. Rev. J. L. Smiley, Councilor for the Capital Division, and in charge of all arrangements, is rapidly completing the details for a most interesting program. Rev. Paul Hoffman, well-remembered by visitors to the Washington Congress in 1910, and now rector of Christ Church, Elizabeth, N. Jer., will favor us with a sermon in Esperanto at St. Anne's P. E. Church on the closing day. **The United States Naval Academy Band is to play "La Espero"** at its concerts during the entire Congress. The Bandmaster, Prof. Torovsky has taken up the matter and adjusted the music to his band instruments.

The "Evening Capitol" continues

to add to the good work by the excellent publicity which it is affording the local committee. The entire circular as sent out by the New England Esperanto Association, regarding the Congress, has likewise been reprinted by this Annapolis daily, devoting almost a column to it, in addition to excellent headlines.

The Congress Tickets are priced at \$3.00 and will cover the following: Congress Badge, two copies of the printed Diservo, steamboat excursion on Chesapeake Bay, the Ball at the State Armory, and the Esperanto Banquet, in addition to all business sessions and special meetings which may be held. The designs for both badge and Congress Ticket are completed, and everything in readiness for the fulfilment of your application.

It is hoped that each prospective visitor will send for the Congress ticket and badge at an early date, in order to facilitate the work for the Annapolis Esperantists. Those of our members who find it impossible to attend, can show evidence of their interest and loyalty by becoming a Congress Member, anyway. It must be remembered that the initial cost of arrangements, of printing, of badges, etc., will weigh heavily on the few in charge. Note application blank in this number,—the names of those obtaining tickets, received in time, will appear in the next issue.

In a recent letter to local Esperantists, Mr. Smiley said "Local pride and Esperanto loyalty demand our best efforts",—we can add that "National pride as well as Esperanto loyalty **commands** our best efforts."

Memorandum

Submitted by C. M. Ripley, Electrical Engineer
New York City

Peculiar Failure of the World in Improving Transportation:

The world has marvelously developed the transportation of goods by rail, by water and even by air.

It has developed the transportation of people in the same way.

It has developed in the transmission of the voice, and of intelligence both spoken and written, by electric wires:

BUT

It has failed in developing the transmission of IDEAS because it has not bridged the gap due to confusion of tongues.

Middlemen and Interpreters

It is the order of the day to eliminate the middlemen in the distribution of this world's goods.

Why not eliminate the middlemen (i.e. the interpreter and the translator) in the distribution of this world's IDEAS, both spoken and written.

OFFICIAL COMMUNICATIONS

THE ESPERANTO ASSOCIATION OF NORTH AMERICA

Central Office, Newton Centre, Mass. C. H. Fessenden, Sec.

President

J. D. HAILMAN
310 So. Lang Ave.
Pittsburgh, Pa

Secretary-Treasurer

DR. C. H. FESSENDEN
Newton Centre, Mass.

TEAMWORK

Why have a national Association? Part of the answer is "To promote teamwork."

The original organization of E.A.N.A. was carefully arranged to provide for this very thing and it has been constantly improved since, to better adapt it to this purpose. A glance at our Constitution leaves no doubt on this point—our machinery of Council, Central Office, official organ, Committees, District Associations and local groups, all closely interwoven, is complete and perfectly adapted to handling not only our routine work, but a vigorous and far-reaching propaganda, with all its affiliated issues. But, alas! I fear that many of us, even tho active in individual effort, do not realize the need and value of teamwork, nor what an effective instrument to secure it, is ready to our hands. We thus fall far short of possible achievement and the big results attainable in no other way.

It is impossible to go into details here, but I earnestly urge all who

have at heart the success of "nia afer-o", to study thoughtfully our Constitution and organization, in order to familiarize themselves with the system and then to use it in harmony and co-operation with others, that our efforts may be cumulative and hence more effective.

Amerika Esperantisto as carrier of information and mouthpiece of ideas should be in the hands of every member of E.A.N.A., the activities of the Council and the Committees should receive the interested attention and support of all, and thru the Central Office, as a clearing-house, not only the work of the District Associations and the local groups, but the single-handed endeavors of each member should reach and influence helpfully the Esperanto life of every one of us.

TEAMWORK is the secret of success,—let us learn how to apply it to our problems and how to use our great E.A.N.A. machine.

J. D. Hailman, President.

TWO QUESTIONS

Those of us who have lived long enough in Esperantujo know that Esperanto is a big thing, not merely a vehicle for stamp and post card collection or an interesting study in comparative philology.

Its propaganda is worthy the best efforts of men of the largest affairs in the country. No one need ever feel called upon to apologize for being a crank on the subject.

A man who has had a ride in an aeroplane can afford not to spend his time arguing with those who claim that it is impossible that a flying machine should work. So too, a man with a million dollars in the bank can smile when a clerk remarks about his shabby coat.

The slowness of growth of the Esperanto movement need not discourage us. The universal adoption of Esperanto is as sure to come eventually

as the summer after the winter. But what can we do to help in bringing nearer the time when a speaking and reading knowledge of Esperanto will be as much a necessity of education as arithmetic and geography and when the more idealistic aims of human brotherhood and harmony shall be attained?

Let us as members of the Esperanto Association of North America take account of stock and as citizens of the new world and shareholders in the "Nova Sento" look at ourselves in the mirror. Let us see what we are doing and what Esperantists are doing elsewhere.

We need more information on what Esperanto is doing in the war, what it expects to do in bringing peace, what it could have done had there been more of us holding the idea and ideal of "sankta harmonio."

In effect Zamenhof has given to everyone who has heard of Esperanto a check for a large sum and those of us who have cashed our checks at the bank of a little study, know that Esperanto is not merely a clever scheme and **would** work but **does** work and is practical here and now.

So the question comes, —why is there not more rapid growth in the number of enthusiastic Esperantists?

Just what are the things that hinder most? Is it indifference, crass ignorance, the movies, our own laziness or what? If none of these, why is it that we see no greater progress in America?

I propose that in the next two or three numbers of **Amerika Esperantisto**, the editor invite as many as can speak from experience to respond to one or both of the following questions in letters of about 100 words. The questions are these:

What are the hindrances to a rapid and continuous growth of Esperanto among business men and women, educators, young people and all classes in your town?

What are the methods of work that have proven successful in not only arousing a serious interest but in inducing numerous accessions of enthusiastic Esperantists to our cause?

I believe the responses will be of great value to us.

Chas. H. Briggs,
Councilor, Prairie Div.
Minneapolis, Minn.

(The above suggestion from Mr. Briggs meets with our hearty approval. We shall be glad to hear from any of our readers, in answer to the questions.—Ed.)

E. A. N. A. NOTES

The annual business meeting of the Greater New York Esperanto Society was held on Sunday, May 28th at the residence of the Secretary, Mr. Creston C. Coigne. Officers were elected as follows: President, Miss Cora Butler (Staten Island); Vice-President, Mr. Jos. Silbernig, (Manhattan); Sec.-Treas., Creston C. Coigne, (Bronx); Executive Committee: Miss Butler, Mr. Silbernig, Miss L. F. Stoeppler, Miss Alice Long, A. B. Coigne and C. C. Coigne. The secretary reported that the Society carried 70 names on its membership list, of whom 13 were delinquent. This number is an increase of 45 over last year, or since the Society's reorganization, almost 200%. The treasurer's report was read. During the year one charter had been granted to a local sub-organization, the German Esperanto Society of New York. It is understood that other local clubs such as the Central Brooklyn

Y.M.C.A., the Staten Island Group, and the Bronx Esperanto Society intend to make application for charters in the near future. The season past has been probably the most successful one for the Esperanto movement in New York for a decade. There are many indications that our prosperity is permanent and that the next season will see a much greater increase in activities. An excursion to Asbury Park on the 18th of June has been arranged by the New York members in conjunction with Philadelphia and Perth Amboy samideanoj.

C. C. Coigne, Sec.

The Kalifornia Esperantista Ronda-ro is strenuously preparing for its state convention to take place Sept. 2-4, 1916.

The New England Esperanto Asso-

ciation means to be well-represented at the Annapolis Congress. A four-page circular with application blank enclosed has just been issued to all members in New England. This sets forth the program of the Ninth, and gives details regarding the special rates for the "Nov-Angluja Karavano" which will leave Boston on July 24th via the Merchants & Miners Transportation Co., "All the way by water" route, arriving at Baltimore early Thursday morning, thence to Annapolis, a short ride by electrics, just in time for the opening session of the Congress. An attractive itinerary has been prepared, and New England members will be able to take the trip at much less than the regular rates. The days on the water, en route, may be used to great advantage, and reading classes, Esperanto games, etc., are scheduled features. A number have already signed up for the "Karavano" but we want a "regular" crowd from old New England, the pioneer stronghold of Esperantism in Usono. Let us all rise to the opportunity and show our Southern neighbors how we do things up here. When we steam out of Boston harbor on the 24th of July how many will be "among those present"? Write the Central Office for further information regarding rates, etc. We want every club represented, and we want a good nucleus of "isolated" individuals besides. "All aboard for Dixie and the Ninth!"

The Detroit Esperanto Office, the Esperanto Hub of affairs in the Middle West, has been incorporated under the name of the "Esperanto Office of Detroit". According to its Articles of Association, the purpose for which it is so incorporated is "To disseminate a knowledge of Esperanto, the International auxiliary language, thru schools, the press, public assemblages and other means of propaganda." The principal office is at 607 Breitmeyer Bldg. The following officers are named: Louis Steiner, Pres.; J. C. Beutler, Vice-Pres.; Jules Meyer, Sec.-Treas.; Dr. Tobias Sigel, Councilor for the Division; Gustav Muehlke, Vice-Councilor. This is a commendable undertaking, and will serve to bind the clubs in Detroit in closer union, at the same time giving all a Central Body on which they may depend as a mainstay for centralized and effective work. We are glad to learn that

Detroit will be well represented at Annapolis. Perhaps their "Karavano" will outrival New England, and—perhaps it won't!

Examinations! This is one of the liveliest topics in Association circles today. The number and proficiency of the candidates have been constantly increasing, and it is a gratification to know that of those who have recently shown courage enough to test their knowledge of the International Language, an infinitesimal proportion has been unsuccessful in gaining the diploma. This is indeed quite remarkable, and only continues to demonstrate how many of our excellent students are hiding their light under a bushel! Watch this space next month,—will your name appear?

Recent Successful Candidates Elementa

M. L. De Vine, Connecticut.
*Mrs. L. M. Wainman, Pennsylvania.
*Mabelle H. St. Clair, Chicago.
*Harriet F. Hollis, Chicago.
Effie B. Warvelle, Chicago.
*Mary L. Hagerty, Chicago.
*Florence H. Hobson, Chicago.
Bessie C. King, Chicago.
Irmgard E. Davies, Chicago.
Mary E. Foster, Chicago.
Josephine S. Russell, Chicago.
Julia A. Doe, Chicago.
*Alla W. Foster, Boston.

Supera

Dr. J. W. Snider, Ohio
(*—denotes honorable mention—90% or more.)

The Chairman of the Examinations Committee, Mr. Herbert Harris, has returned to Portland, Me., (10 Henry St.), and mail, in future, should be directed to him at this address.

Amendment

The following amendment to the Constitution of the Esperanto Association of North America is proposed by the president, Mr. J. D. Hailman, to be acted upon at the 9th annual meeting:

"Change Sec. 1, Art. VI, to read: Each member of this Association, shall pay annually in advance in the manner hereinafter provided, the sum of \$2.00. Each member shall be entitled to one vote and shall receive free a copy of the official organ as issued."

Proxies

Members of the General Council, officers and individual members who find it impossible to attend the convention in Annapolis, are requested to place their proxies with the Central Office as soon as possible. Proxies

may be made out to any person who you know will attend the Congress, in blank, or to the "Representative of the Central Office" and sent here. **Proxies to be valid must be witnessed and stamped.** Please attend to this at once.

WORLD GLEANINGS

Sweden. Rev. A. Wickman, one of the most successful of the Swedish propagandists has been conducting a series of lectures in different towns and cities of southern Sweden. In Helsingfors before an audience of 150 people, Rev. Wickman spoke on peace and the "internal idea of Esperantism." Lectures have also been given in Astorp, Engleholm, Halmstad, and other cities. An audience of 200 in Goteburg passed a resolution endorsing the introduction of Esperanto into the schools while a class of 50 persons was formed for study.

Portugal. At a recent meeting of the Portuguese Red Cross Society, Saldanha Carreira spoke on "Esperanto and the Red Cross," pointing out the necessity for the use of the international language in the ambulances and hospitals.

France. In the yearly report of the well-known tourist association in Grenoble, "Syndicat d'Initiative pour le Tourisme en Dauphine", the president called especial attention to the wonderful success of the Esperanto guidebook. In spite of the war, hundreds of copies have been requested by peoples of different countries.

China. The Chinese Esperanto Association has been organized just four years. Its statistics for the year 1915 are given as follows:

Letters received, 24,135; Letters sent out, 23,184; Text-books sold, 89,001; Visitors to the Central Office, 2,861; Members, 541; Students, 109. This is truly a wonderful showing for our oriental samideanoj.

Japan. The president of the Yokohama Esperanto Society, S. Hajami, recently arranged a public propaganda meeting in the audience hall of the Yokohama school. After the opening

exercises by Mr. Hajami, Mr. Sugijama spoke on "Esperanto as an International Language." Miss Agnes Alexander, an American, spoke in Esperanto on "Bahaim and Esperanto." This was interpreted into Japanese by E. Asai. Other subjects presented were:

Internationality of Literature—Ujaku Akita, dramatist.

Meteorology and Esperanto—Dr. Nakamura, chief of Central Observatory of Japan and Vice-President of the Yokohama Esperanto Society.

Russian folk-song—V. Eroshenko, a blind Russian Esperantist.

Why the Japanese should propagate Esperanto—T. Chif.

Stenography & Esperanto—K. Takusari, famous stenographer.

My Esperanto trip thru Manchuria and Siberia—K. Takahashi, Del. UEA

A New Spirit in the World—in Esperanto by V. Eroshenko, interpreted by Mr. Sugijama.

Yokohama, 50 years ago—Prof. Kroita.

"Prayer under the Green Flag"—song in Esperanto by T. Torii, a blind student at the Tokyo school for the blind, accompanied by V. Eroshenko.

The lecture began at 6.30 and continued until after 11. The hall contained over 300 persons who gave closest attention to the most interesting program from beginning to end.

Mexico. A society for the propaganda of Esperanto has been organized in Mexico City under the name of "Esperantista Amikaro". The secretary asks that individual Esperantists and groups thruout the country communicate with him for the encouragement of the propaganda—address: Jacinto Bellimi, Esperantista Amikaro, Iturbide 31, Mexico City, Mexico.

NORTH AMERICAN NEWS

(Nordamerika Kroniko)

(This department ordinarily appears in Esperanto)

Brooklyn, N. Y. The Esperanto course recently started at the Central Y.M.C.A. bids fair to produce many excellent Esperantists for the furtherance of our propaganda. Dr. Zamenhof translated Uhland's beautiful poem—"The Chapel"—into Esperanto and the following English translation has been made by Mr. Lent Smith, one of the new class members, who had never studied Esperanto until a short time before making the translation.

THE CHAPEL

Yonder, silent on the mountain,
Grave encircled, stands a kirk,—
In the valley near a fountain,
Sings a shepherd boy at work.
Hark! bells ringing, sad voices singing
Breaks the silence of the steep—
Halts the youth,—the singing, bring-
ing
To him thoughts of reverence deep.
From the valley to the mountain
All will sometime go that way—
Even you, ho, little shepherd,
Will be taken there some day

New York, N. Y. Mr. A. B. Coigne gave a talk on Esperanto before the members of the New York Lodge of the Theosophical Society. Many of the audience became interested as a result, and the president announced that a course of instruction will be organized in the Autumn.

Attleboro, Mass. A new Esperanto club has been organized here, the class being conducted by Mr. Victor Svensson. The present members optimistically look forward to an immediate gain in both members and enthusiasm.

Boston, Mass. The closing exercises of the advanced class were held in the rooms of the Boston Esperanto Society recently, when an interesting program was provided. Eight students comprised this class, which was conducted during the winter for practice reading and conversation. At the exercises two were unavoidably absent. The program rendered was as follows:

"En Songô", Heine,—Mrs. Lena Smith

"23a Psalmo"—Mrs. M. P. Stevens
"Mi Amas Vin"—Miss E. J. Meriam
"Esperanto"—Mrs. H. B. Baker
"Kial ni Portadu la Verdajn Stelojn"—
Miss Alice Patten
"La Espero"—Mrs. Stevens, Mrs. Baker, Miss Meriam
"Nia Kurso", original composition, in the nature of a class history,—Miss Alla Foster.

In closing the "class history", Miss Foster, on behalf of the class, presented the surprised instructor, Miss MacCaffrey, with a gold contribution as a remembrance of the class.

The following week the beginners' class held "graduation exercises," instructor, Mr. Wm. B. James. This has been a most interesting class, owing to the diversity of ages of the members. Following is the program:

"Cidemo" (reading) Mr. Trainor
"Pri la Fumado" (dialogue) Messrs. Marootion.
"La Kara Braceleto" (reading) John Purin, age 13 years.
"Ce la Telefono", Mrs. Schenck, Miss Schenck and Mr. James.
"Pri Esperanto" (discussion), Mrs. Drew, 62 yrs., and Arthur Sprogis, 10 years.

Refreshments were served following the exercises on both evenings,—in charge of a class committee.

At the primary class graduation, the Boston members were greatly pleased to welcome Dr. and Mrs. Cottrell of California as guests of the evening. Dr. Cottrell favored us with a brief talk on the propaganda of Esperanto, based on personal experiences, which proved valuable to his listeners. About sixty members and friends were present.

Pocatello, Idaho. We are informed by R. E. Blackstone of Washington, that he has reached this city en route to Boston on a bicycle. He plans to propagate Esperanto the entire route, coming via the "Oregon Short Line" and the Lincoln Highway to New York, thence to Boston. From Pocatello, he travels thru the Yellowstone Park to Salt Lake City. As he wishes very much to meet the samideanoj in the various cities along the way, he

may be addressed, care General Delivery, Salt Lake City, Utah.

Philadelphia, Pa. K. Vidikosko, who conducts an Esperanto class in this city, sends us the following message for all Polish Esperantists in this country:

Grava Alvoko

"Polaj Esperantistoj en Usono, Kanado, kaj alie—ekkaptu plumon kaj diligente skribadu mallongajn sciigojn pri la movado esperantista en via ĉirkaŭaĵo, —plu, mallongajn artikolojn (origine aŭ tradukitaj) kaj ĉio ajn kio koncernas nian karan lingvon Esperanto. Tiujn ĉi skribaĵojn sendu al la "Gwiazda Polayna" (Dzial Esperancki), 204-208 N. 2 st., Stevens Point, Wisc., ĉar ĉi tiu plej granda kaj plej influa semajna gazeto inter Usonajn

polojn malfermas konstantan fakon por internacia lingvo Esperanto. Por la fako oni donas tutan preskolonon ĉiusemajne." (S-ro Vidikosko estas kunlaboranto de la nomita gazeto.)

A club of Lithuanian and Polish Esperantists has just been organized here, and has already received several notices from various Polish and Lithuanian magazines. Mr. Vidikosko teaches classes every evening in the week, and Sunday afternoons also.

Pittsburgh, Pa. At the annual meeting of the Esperanto Section of the Academy of Science and Art, the following officers were elected: A. E. McKee, President; J. D. Hailman, V.-Pres.; Wm. Smith, Sec.; the foregoing and J. E. Jones, Mrs. W. Jackson Edwards and Miss Mary L. Newell, Executive Committee.

THE AMERICAN MEDICAL ASSOCIATION MEETING IN DETROIT

Some weeks ago it was suggested by Dr H. W. Yemans that an effort be made to claim the attention of the delegates to the big convention of the American Medical Association, opening in Detroit, June 12th. With this in view an exhibit was planned showing the general and scientific application of Esperanto, and its special use in Red Cross work and in the present war. With the untiring help of Dr. Sigel, Councilor of the Tri-State Division, located in Detroit, machinery was set in motion, and the vast number of details attending such an exhibition, worked out. The official sanction of the National Red Cross was asked by the Central Office, and letters were likewise sent to the British Association, the U.E.A., and the Paris Central Office, requesting timely exhibits. Dr. Sigel secured space in the Light Guard Armory, in connection with the Wayne County Medical Society, and to this address materials for exhibition purposes in the shape of medical and scientific works, text-books, foreign magazines and propaganda material, were forwarded by the Central Office. Dr. Sigel's own excellent collection of Esperanto books was utilized for display purposes. On the exhibition table were placed representative volumes of fiction, classic

literature, poetry, drama, science, music, text-books, dictionaries, and directories, while the collection of Red Cross material, general propaganda literature and foreign and American Esperanto magazines, presented an imposing array. Esperanto flags and pennants in various sizes played a prominent part in the decorations, and in the center of the exhibit a large globe stood on its axis, encircled by "Esperanto." Stretching the length of the display at the back, and not failing to catch the eye of the visitor immediately was the word "Esperanto" in letters more than a foot high, with the Esperanto star, green on a white background.

Three automobiles decorated with the Esperanto insignia, were placed at the visitors' disposal from June 12th.

The Detroit newspapers, spurred on by the indefatigable Dr. Sigel, gave much publicity to the affair, and in addition to helping the cause in Detroit, it will have far-reaching effects in both Canada and the United States, by reason of the addresses gained from interested parties.

Thru the financial assistance of Dr. Sigel, Dr. Yemans, Mr. Hailman and Dr. Gianfranceschi, (of Buffalo), this exhibition was made possible, and thru the perseverance and unlimited ener-

gy of Dr. Sigel it was maintained and brought to the attention of the visitors to the convention. Dr. Sigel's efficient local helpers did much to promote the success of the enterprise,—including the three Esperanto Societies of Detroit, and Mr Gustave Von

Gerecht, formerly of the Boston Esperanto Society.

That a large proportion of the 7500 visiting physicians were enlightened as to the efficacy and use of the international language is assured.

SPONSORS FOR KNOWLEDGE

In a recent issue of the Bulletin of the American Library Association, an article under the heading "Sponsors for Knowledge," is noted, in which is explained a project set forth by Mr. G. W. Lee, Librarian, Stone & Webster, (President, Boston Esperanto Society). His plan in brief:

"Let libraries, institutions, librarians and others, register with a central bureau some specific topic upon which those persons or institutions are particularly well qualified to furnish expert information; let the list of these sponsored topics be published and distributed widely; let additions be made and the cumulated list replenished from time to time; let it be understood that seekers after knowledge in the particular fields covered may communicate with sponsors on those subjects, either direct or through their local library. The headquarters office of the American Library Association is perhaps as proper a place as any to serve as the central bureau or clearing house, and so far as its limitations

will permit, it will gladly serve in that capacity."

A list of pioneer "Sponsors for Specialities" is given in the article, in which "Esperanto" is noted, —the sponsor being Mr. Lee.

In a later article on the same subject, a longer list is found, with directions how to become a sponsor, and suggestions after one has become such headed "What may be expected of a sponsor except to wait for something to happen?" Then follows, by the Esperanto sponsor, a short article to serve as a type for other sponsors to follow in carrying out the idea of the plan. This includes a brief history of Esperanto, a sketch of general propaganda value, and the address of the Esperanto Office, with suggestions as to suitable Esperanto publications for Public Libraries, etc.

The sponsorship for the international language will later be assumed by the Esperanto Association of North America, as the plan takes more definite shape.

AVERTETO

Sur la strato de l'Vivo, marŝante en la mallumo de la ombro, avida, maljuna Satano estis ĉasanta kun siaj helpistoj, la diabletoj de homa malforteco.

Homo venis, marŝante laŭ la strato de la Vivo.

Al unu malgranda diableto, kun maldolĉa vizaĝo, Satano diris, "Iru, lin kaptu por mi."

Rapide la diableto transiris la straton, senbrue kaj malpeze eksaltis sur la ŝultron de la homo. Rekte en lian orelon li flustris:

"Vi estas senkuraĝa."

"Ne," diris la homo, "Mi ne estas senkuraĝa."

"Vi ja estas senkuraĝa."

Tiam la homo respondis, "Mi ne opinias ke mi estas senkuraĝa."

Pli laŭte kaj pli decide la diableto denove diris: "Mi diras al vi, ke vi ja estas senkuraĝa."

La homo kapklinis kaj respondis: "Nu, mi supozas ke mi estas."

La diableto rekuris al Satano kaj fiere diris: "Mi kaptis lin, li senkuraĝiĝis."

Alia homo preterpasis. Denove maljuna Satano diris, "Lin kaptu por mi."

La fera, malgranda demono de senkuraĝeco refaris sian taktikon.

Unue, kiam li diris, "Vi estas senkuraĝa", la homo emfaze respondis "Ne."

La duan fojon, la homo respondis,

"Mi diras al vi, mi ja ne estas senkuraĝa."

La trian fojon, li respondis, "Mi ne estas senkuraĝa, vi mensogas."

La homo formarsiis laŭ la strato kun la vizago levita, irante al la Lumo.

La diableto de senkuraĝeco reiris al sia majstro malĝoje.

"Mi ne povis lin kapti. Trifoje mi diris al li ke li estas senkuraĝa. La trian fojon li nomis min mensogulo, kaj tio senkuraĝigis min."

El la Angla tradukis,
Kahika.

(C. H. Kavanaugh)

FOR THE BEGINNER

Edited by Herbert M. Scott

Our readers are invited to send us any difficulties encountered in their study of the international language, inquiries being answered promptly and completely in this department of the magazine.

SUBSTANTIVO

"La substantivo havas la finiĝon o."
—P. G. reg. 2.

"Por la formado de la **multenombro** oni aldonas la finiĝon j."—ibid

Note the following singulars that are in English rendered generally by a plural: **almozo**, alms; **aveno**, oats; **beletristiko**, belles-lettres; **cindro**, ashes; **feĉo**, dregs; **galanterio**, fancy goods; **kalsono**, drawers; **lolo**, tares; **lupolo**, hops; **pantalono**, trousers; **ŝelko**, suspenders; **taktiko**, tactics.

Note the following words usually in the plural, translated by the singular in English: **aferoj** (special sense), "business"; **ajloj**, garlic; **fruktoj**, fruit; **haroj**, hair (haro is a single hair); **interpunkcioj**, punctuation; **macoj**, unleavened bread; **mebloj** (or **meblaro**), furniture (**meblo** is a single piece); **procentoj**, per cent (**procento** is interest (on money)); **ŝako(j)**, chess.

The above lists are suggestive, not exhaustive.

(Daŭrigota)

Answers to Correspondents

Q.—What is the difference between **prujno** and **frosto**?

A.—**Frosto** and **prujno** stand to each other in the relation of cause and effect, the former meaning "freezing weather," the latter "frozen dew or vapor."

Q.—What is the Esperanto word for railroad car platform, **trotuaro** or **perono**?

A.—Emphatically not **trotuaro**, which means "street pavement or sidewalk." Inasmuch as European rail-

way "carriages" lack platforms in the American sense, we can quote no rendition of the term from the classical literature, but **perono** (or perhaps **peroneto**) strikes us as a very satisfactory translation.

Q.—Is the **o** in the diphthong **oj** long or short? Some grammars make it long, some short. Has **o** two sounds in Esperanto?

A.—Practically **oj** is pronounced as **oy** in Eng. "boy", which is all that need be said. **O** has but one sound in Esperanto, which is **neither** Eng. long nor Eng. short **o**. The case of **o** is analogous to that of **e**, which was explained in our April number. Here the "vanish" consists of a short **u** sound, and the trick in Esperanto is to leave the vanish off, pronouncing **o** thruout with the lips in the same shape. Any difficulty, however, in early attempts in this regard need not be laid seriously to heart, as with even an approximation of the correct sound there will be no confusion for the hearer.

Q.—What is the rule for the use of the apostrophe?

A.—As in all languages, the apostrophe indicates the elision of one or more letters in a word. Strictly speaking only the article and the nominative singular of the noun may be elided in Esperanto. The rule for the elision of the article was given in the Feb.-Mar. No. The noun is almost never elided save in poetry. It is occasionally elided in aphoristic literature; as "temp' estas mono" (P.E.).

Sam. Meyer sometimes elides **sinjoro** as a title. Aside from the noun, we may note in practice an elision of the adverb in the common expression **dank' al**, and of the imperative (**-u**) in **halt'!** (F.K. 403) and **marŝ'!** (Rab. 141) et al. The safest rule for the beginner however, is not to elide at all, as omission to do so is **always** correct.

As a makeshift the apostrophe is

commonly used in appending grammatical endings to non-Esperanto proper nouns, etc., as **Pope'on** (F.K. 83), **Ivanoviĉ'oj** (Rev. 55), **waterproof'on** (F. de l'O. 3). In such cases, of course the apostrophe does not imply elision.

New abbreviations: **P.E.**—**Proverbaro Esperanta** (Zamenhof); **F. de l'O.**—**Fumejo de l'Opio** (Kabe).

AL JUNA SOLDATO "IE EN EŬROPO"

De Hu I. Keyes

(En letero sendita kun la jena versaĵo, S-ro Keyes diras:

"...Se mi kuraĝus konfidi—sed kompreneble vi ne perfidus min se mi konfesus pri la tirkesto enhavanta malnovan koverton de **Amerika Esperantisto** plenan de versaĵoj tiaj, kiaj ili estas—tiaj, kiajn mi jam sendis al vi. Krom ili, estas aliaj kiujn mi plej ofte ne farinte duplikaton, sendis al amikoj diverslandaj per leteroj kaj poŝtkartoj. "En Esperantujo" jam aperinta en **Amerika Esperantisto** estas spect-

meno. Ĉi kune estas dua elfosita el mia memoro. Ĝi havas apartan intereson. Atinginte la adresiton "ie en Eŭropo" post longa tempo kaj aventura vojaĝo, ĝi eltiris jenan respondon: "Via naskiĝtaga karto alvenis. Ĝi plezurege rememorigis min, ke mi ankoraŭ havas fraton. Mi legas kaj relegas ĝin, kaj nokte ĝi pendas apud mia lito." Ĉu el tiaj sangon-soifantuloj konsistas la armeoj de la intermilitantaj nacioj? Certe estas, ke tiaj okazintaĵoj pravas, ke Esperanto estas ilo inda je **La Esperantismo**."

Aminda dekkelkjara knabo—tia
Vi kare restas en memoro mia,
Ja kvankam mi konscias, ke forpasis
Kvinjara tempo kun ŝanĝado sia,
De kiam ni manpreme nin forlasis!

Sed kiam vin profunde mi meditas
(Al tio ofte amo min invitas),
Junula imagaĵo pli matura
Leviĝe el pripenso mia glitas
Kun nobla formo kaj aspekto pura.

Revido! Ho ĉu tio iam venos?
Ĉu l'sorto nin sur tero tiel benos?
Kuraĝe! post mallumo, la tagiĝo!
Ĉu ne la koro do sopirojn tenos,
Fidante al ilia realiĝo?

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They were fortunate in being able to secure the sympathy and cooperation of Mr. W.W. Mann, then editor of the **British Esperantist**, and the manuscript was handed to him and used by him as a working basis for an elaboration which carried the scheme far beyond the original ideas of the promoters.

Owing to heavy demands upon his time, Mr. Mann found that he was unable to complete the work, and it was then undertaken by Mr. John M. Warden, L.K., with the special collaboration of two others of our members, Mr. William Harvey and Miss Jane Baird. Their work has been most carefully and thoroughly performed,

and has entailed an incredible demand on their time and patience. The result has been the production of a work which will be greatly appreciated by all who use it, and will be of real strength and assistance to the development of Esperanto.

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Alex. McCallum, Sec.,

Edinburgh Esp. Society.

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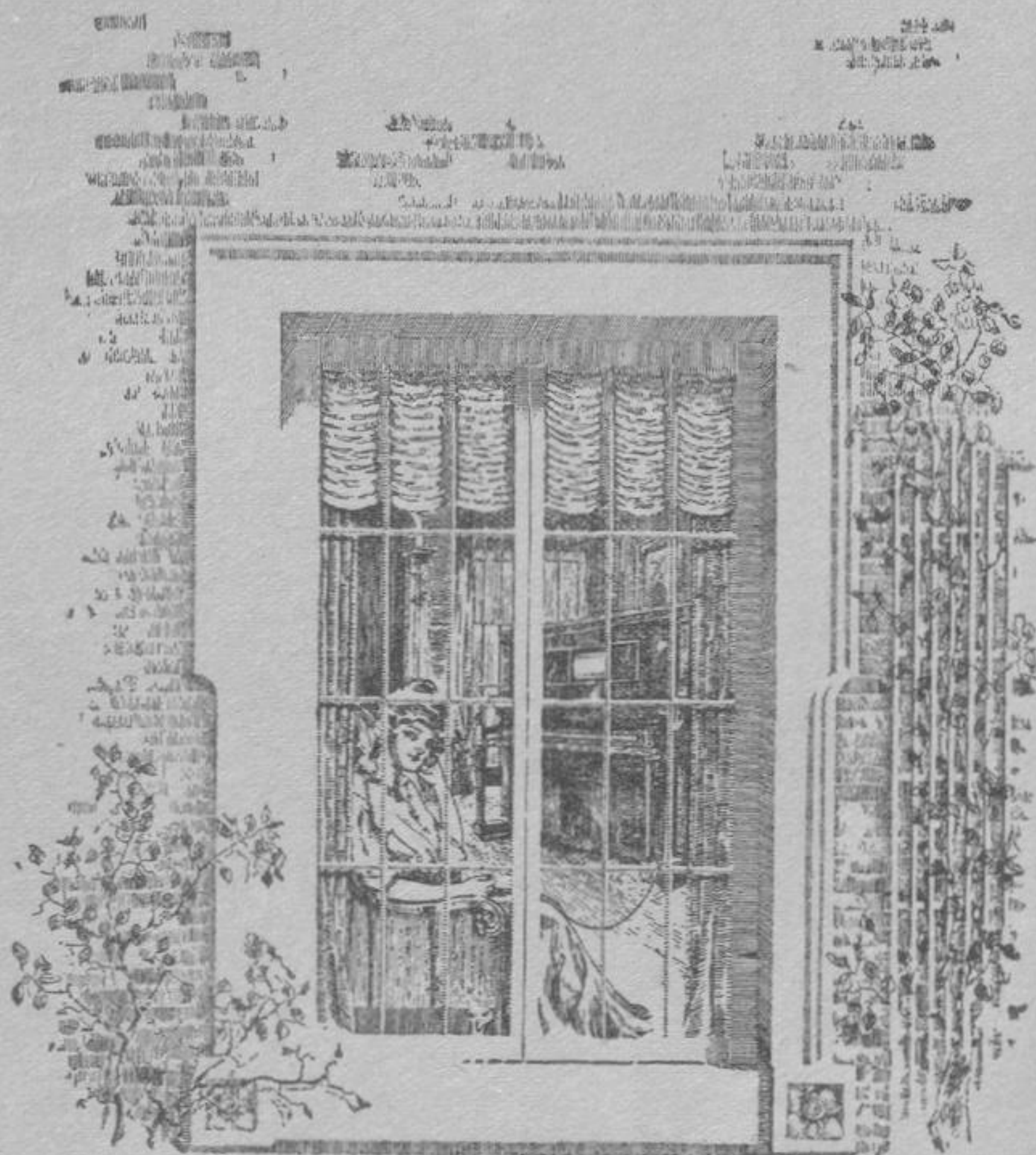
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